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THE
2
True Christ

OWNED

As GOD and Man:

By the People called

QUAKERS.

In Answer to R. P's Scurrilous
Pamphlet, Intituled,

*The True Christ, and the Qua-
ker's Christ, Compared:*

By JOHN FIELD. Quaker

*In Christ dwelleth all the fulness of the
Godhead Bodily, Col. 2. 9.*

LONDON:

Printed and Sold by J. Sowle, in White-
Hart-Court, in Gracious-street, 1707.

belongs to our Meeting



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THE
True CHRIST

OWNED

As GOD and Man, &c.

To *Richard Hardcastle.*

IN as much as a Neighbour of thine, *Robert Prudom*, hath made use of thy Name in his malicious Pamphlet against the People called *Quakers*.

I also recommend the following Answer to thy refusal; that thou mayest see how he hath abused and misrepresented some of the Christian Doctrines of the People called *Quakers*, altho' laid down in Scripture Terms, and thereby hath shown his Folly and Malice, which confirms what Wisdom said of *him*, *Into a Malitious Soul Wisdom shall not enter; nor dwell in the Body that's subject to Sin; for Wisdom is a living Spirit, and will not acquit a Blasphemer of his words; for God is Witness of his reins, and true Beholder of his heart, and a Hearer of his tongue. Therefore he that speaketh unrighteous things cannot be hid, neither shall vengeance when it punisheth, pass by him, Wisd.* 4, 6, 8.

I shall here set down the Confessions which R. quoted out of our Book, Called an Account of a Dispute betwixt the Quakers, and the Clergy of the Diocese of Norwich. Which, as he saith, may be of use to thee; being Truths laid down in Scripture words which being duly kept unto, and the mind of the Spirit of God being in them, there would be no need (as he confesseth) for what he hath done, to Charge the People called *Quakers* with Error and Blasphemy.

Viz. p. 11. of the aforesaid Book.

Ever since we have been a People gathered by the Spirit and Power of God, we have sincerely believed, and do still believe in the Lord Jesus Christ, as the Holy Scriptures do declare of him and do not only plainly say, but also firmly believe that there is no other Name given under Heaven whereby Man can be saved; neither is there Salvation in any other Name; and this we hope is no Blasphemy.

And the other is in page 15th.

We Believe in God the Father Almighty, Maker of Heaven and Earth, and in Jesus Christ his only begotten Son, our Lord and Saviour, who was Born of the Virgin *Mary*, whom the Holy Ghost overshadowed, who appeared in the World in the Body prepared for him; who died for our Sins and rose again for our Justification; and we believe in the Holy Spirit, and own the Three that bear Record in Heaven; and that these Three are One. We own the Holy Scriptures of Truth, and believe they were given forth by Divine Inspiration and that they are profitable for Doctrine, for Correction, for Instruction in Righteousness, and able to make the Man of God Wise unto Salvation through Faith which is in Christ Jesus: And

esteem

seem the Holy Scriptures of the Old and New Testament to be the best Book in all the World, and could be glad that People would spend more of their time in reading them; and the Ordinances of Jesus Christ, his Baptism, and the Supper, we own according to the Holy Scriptures.

The other Quotation or Confession which R. P. quotes out of the aforelaid Book, I intend to mention in the first page, and to conclude therewith, and now proceed to answer R. P. p. 4. who grants the afore recited Passages to be Truths, and laid down in Scripture words; 'and saith that if they were duly kept unto, there would be no need of Charging Error and Blasphemy upon the People call'd *Quakers*.—Yet, saith he, in order to a thorough discovery of their Errors, and the Truth, read this Passage, *viz.* For do they not of malice rail upon the Truth of God's Word manifestly perceived, and Enemies thereunto persecute the same, in charging so many Blasphemies upon the Light within? For the Light within is Christ, and Christ is the Truth of God's word, the Way, the Truth, and the Life, *John* 14. 6. The word that was in the beginning with God, and was God, the sum and substance of the Gospel, and that which the holy Scriptures give Testimony of, and we believe and teach. This he quotes in his 4th p. which he takes from p. 14. of the Book afore-mentioned, Intituled, *An Account*, &c.

Now observe well how R. P. goes about to contest these Truths, which he grants are not only laid down in Scripture words, but would clear the *Quakers* from Error and Blasphemy.

1st Saith R. P. the True Christ, p. 5. presented unto us in the Holy Scriptures, who is the object of Faith, is both God and Man.

Answer. So say and so believe the *Quakers*, according to the Holy Scriptures, so that they have ground to hope no Christian that owns the Holy Scriptures, will account the *Quakers* chargeable with Error and Blasphemy for so believing.

But he proceeds to his 2^d Discovery, p. 5. and saith, 'Christ that is God and Man, being in Union is concerned in the Work of Redemption and Intercession.

Answer. We truly and sincerely so believe, according to the Holy Scriptures: and hope there will therefore be no need to charge us with Error or Blasphemy hereon.

3. The Holy Ghost working within,—doth bring the Soul into an experimental enjoyment of the Father, Son and Holy Ghost.

Answer. The *Quakers* truly believe and experience, through the Lord's great Love and Mercy, that by the work of the Holy Ghost within, they were quickened and born again, and come to the experimental enjoyment of the Father, Son and Holy Ghost, according to the promise of God and Christ, as it's recorded in Holy Scripture; and therefore I see no cause the *Quakers* should be accounted deluded, or charged with Error and Blasphemy herein.

Page 5, 6. R. P. proceeds, in order to a clearer discovery of the Truth to his 4th Head, 'saying, 'Christ, he was a Man, Dead, Buried, and Rose again from the Dead, and is now in Heaven.

Answer. If to believe that Christ was Man, died and rose again from the dead, according to the Scriptures, be Error and Blasphemy, or to believe that he is now in Heaven without us in his glorified Body, and yet is in us according to his Promise who said *John* 14. 17. *he dwelleth with you,*

be in you; if this be a Proof that the *Quakers* guilty of Error and Blasphemy; they are convicted, and greatly satisfied their angry Adversaries see no greater proofs to manifest them to be such. he proceeds, p. 6. and goes to his 1st and 2^d, and tells 1st, Many Scriptures give the Name Christ to his Manhood, not thereby excluding his Divine Nature.

Ans^w. We grant it, but then let not R. P. deny Christ, nor suggest that the *Quakers* are Erroneous, or Blasphemous, when they speak of Christ, and declare their belief of and in him, as he is the Word that was in the beginning with God, and was God, in whom was Life, and the Life was the Light of Men. For they do not thereby exclude or intend to exclude his Manhood, no more than those Men of the Holy Scriptures, that gave the Name of Christ to his Manhood, did intend to exclude his Divine Nature.

And therefore it is foolish, as well as envious in R. P. to say, when the *Quakers* speak of the Divinity of Christ, they exclude Christ's Humanity or Manhood, and deny him, p. 12. to be the true Christ, that was conceived in the Womb of the Virgin, and lay in the Grave. For if any should have told the Apostle when he said to the Corinthians, 1 Cor. 10. he would not have them ignorant that all our Fathers did drink the same Spiritual Drink for they drank of that Spiritual Rock that followed them, and that Rock was Christ.

I say if any should then have said unto Paul, thou deniest the true Christ, thou speakest and writes of a Spiritual Christ, and intends only the Divine Nature, and not the true Christ which was conceived in the Virgins Womb, and lay in the

Grave; how ridiculous would this have been, yet thus doth R. P. by the *Quakers*, and terms the poor deluded Souls, saying, p. 15. Satan in the *Quakers* sheltring himself under the Conviction of the Law, doth by deceiveableness seek to rob the Son of God of his Honour, nay of his Person.

Ans^w. We deny what R. P. saith, and let him prove it if he can, what he hath falsely charged on *Quakers*, and by Scripture demonstrate that in robbing the Son of God of his Honour and Person.

To assert, as they do, that the Life of the word, that was with God, and was God, which is the Light of Men, is Christ, who took Flesh, and was born of the Virgin, died for our Sins, robbeth us of our gain for our Justification, is our Intercessor, and our Advocate with the Father in Heaven, and the Mediator betwixt God and Man, even the Man Christ Jesus. And therefore we neither rob the Son of God of his Honour nor Person, nor by deceiveableness seek to do. Tho' Satan in this poor angry Man *Roberts* shelters himself under a pretence of owning the true Christ; and by deceiveableness seeks to render the *Quakers* deniers of the true Christ, when they confess with their mouths the Lord Jesus, and believe in their hearts that God hath raised him from the dead; but if because they own him also as truly is, the Lord from Heaven, the second Adam, and a quickning Spirit, and as such, give Divine Honour to him, they are by R. P. render'd deniers of the true Christ, and robbers of his Honour and Person, they leave it to the just Witness of God in every Mans Conscience that knows them and their Doctrines, to judge whether they are not falsely charged by R. P. and their Doctrine misrepresented.

I shall farther shew the folly of R. P. proceeding either from his Prejudice; or Ignorance, or both, who in p. 10. saith.

'I come to speak of this Spiritual Christ as he is worshipped by this poor deceived People called *Quakers*, who are greatly imposed upon by their Leaders, for want of bringing their Writings to be seriously examined by the Holy Scriptures.

Answer. Note, this Man seems to write as if there were two Christs; one Spiritual, worshipped by the *Quakers*, another that is not Spiritual: If he worshippeth a Christ that is not Spiritual, I think he is deluded; and if he worshippeth a Christ that is Spiritual, he doth as he saith the *Quakers* do: But who imposeth upon him to worship as the poor deluded *Quakers* do? and yet blame them; Oh! the Folly and Enmity this poor Man runs into in his Scribbling against the *Quakers*, and yet he proceeds to his 1st, 2^d, and 3^d, to prove, viz.

'P. 10. 1st, That in our Writings we have represented Christ's Person as a Spirit, and as such, Divine Honour given to him.

Answer. We say, Divine Honour is due to Christ that was born of the Virgin, who had both Soul, Spirit and Body, whom the Wise Men of the East worshipped, and *Siméon* took in his arms, and called the Salvation of God, whose Body was hanged upon a Tree, and whose Side was pierced, whose Soul was sorrowful unto death, and made an Offering for Sin, who groaned, and gave up the Ghost; who after appeared to his Disciples when the doors were shut, and spake unto them, and was in the sight of his Disciples taken up, and a Cloud received him out of their sight. This is that Christ which was taken up into Heaven, that the *Quakers* believe in, and no other; and whom they believe also

also shall come in like manner as he was seen to go into Heaven; and that he is on the right hand of God, Angels Authorities and Powers being made subject to him; and this is that Christ I say the *Quakers* believe in, and worship, as all the Angels did, *Col. 2. 7.* who was and is the Riches of the glory of that mystery among the Gentiles, Christ in them and us the hope of Glory.

But if by Person he means the Body without Soul or Spirit, let him define such a Person, and prove that divine honour is due thereto.

But now I shall consider his 2^d, whereby he would suggest that the *Quakers* representing Christ 'as a Spirit, or his Person as a Spirit, the work of 'Redemption not brought in a way of satisfaction to 'Divine Justice, but in the way of the first Covenant, of, *Do this and live: i. e.* obey the Light within and Live.

Answer. We own and believe the Doctrine of Christ's Satisfaction according to Scripture, and that the work of our Redemption is by Christ, who gave himself for us, that he might redeem us from all Iniquity, and that we are not redeemed with corruptible things, as Silver and Gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot, according to *1 Pet. 1. 18.* to the end; and that we are not redeemed or saved by the works of the Law, but by Grace, through Faith in the Lord Jesus Christ; nay not by works of Righteousness that we have done, but of his Mercy, through the washing of Regeneration, &c.

But as Faith is the work of God, so without it there is no pleasing of God, or having remission, nor receiving of power to depart from evil, and do good, and to live for evermore. And we therefore

Exhort and Teach as Christ did, to believe in Christ, that is the Light within, for without obedience to him there is no Salvation to be witnessed. And therefore we continue to say, as in p. 14. of account of a Dispute betwixt the Clergy of the Diocese of Norwich, in December, 1698. and the people called Quakers, *Do they not of malice rail upon the Truths of Gods word manifestly perceived, and as enemies thereunto persecute the same, in charging so many Blasphemies upon the Light within, for the Light within is Christ.*

P. 11. As to the Quotation out of *William Pen's Christian Quaker*, p. 97, 98. viz. The Body of Christ is not so much as in any one, and consequently the Seed of the Promise, is an Holy and Spiritual Principle of Light, Life and Power, that being receiv'd into the heart bruise the Serpent's head; and because the Seed which cannot be that Body is Christ, it testifies the Scriptures, the Seed is one, and that Seed Christ, and Christ God over all, blessed for ever. We do conclude, and that most truly, that Christ was and is the Divine Word of Light and Life, that was in the beginning with God, and was and is God over all, blessed for ever.

In Answer to which, R. P. saith, p. 11. 'It's evident and plain, that whatever Confession is made by this People of the Lord Jesus Christ, as born of the Virgin Mary, they do not intend that the Body which was formed in the Womb of the Virgin by the overshadowing of the Holy Ghost, doth share with the Eternal Word Creator, in the constituting of Christ, and partakes with the Divine Nature in Divine Honour.

Answer. It's evident and plain from our Doctrine, and the Confessions we make according to holy Scripture, that we the People called Quakers, do intend

intend, that the Word that took Flesh, and Jesus that was born of the Virgin, whom the Holy Ghost overshadowed, is Christ, and that there is no Name given under Heaven, whereby any Man can be Saved but this. But if our Adversaries will presumptuously and falsely assert, we do not intend what we sincerely declare, and any will be so weak or uncharitable to us, to credit what they say of us, more than what we say of our selves, how falsely soever it be (may if they speak as Christ foretold his Disciples they should) all manner of evil against us, we shall have cause to rejoyce and be exceeding glad, being we know it is falsely, and for his Name sake.

‘ But p. 12. *R. P.* proceeds, saying, this poor deluded Man *i. e.* *William Pen*, hath been an Instrument to lead many Sober Persons into grievous Errors.

Answer. This is a false Charge, and without Proof, for *William Pen* hath not led us into grievous Errors, for he and we own the true Christ, and that he was conceived of the Holy Ghost in the Womb of the Virgin, and that the Body of Jesus, which *Joseph* of *Arimathea* begged of *Pilate*, *Mat.* 27. 58. was Buried and laid in the Sepulchre. And *W. P.* believes that Christ died for Sinners, and tasted death for every Man, according to the Holy Scriptures, and therein we find he was called Christ before he took flesh; and he was truly called Christ, when he was manifest in the flesh.

And therefore let no Man pretend that the *Quakers*, or *W. Pen*, do or ever did deny or divide Christ, for they own the Word took flesh, and Christ is that Word, and not only that Word, but the Man Christ Jesus, and also God over all, blessed for ever,

And

And this the *Quakers* truly own, and firmly and sincerely believe, according to the Holy Scriptures, whatever these Adversaries do or may falsely say of them: And therefore Reader, as *R. P.* saith, say the *Quakers*, p. 13. that Christ was one of our Brethren, and that the Divine Nature took part of the same flesh and blood the Children have, *John* 2. 14, 15. and that he was *Abraham's* Seed, and the Seed of *David*, according to the Flesh, yet as *David's* Lord, as to his Divine Nature, and so the Root and Offspring of *David*. And if I should say that *R. P.* doth not mean or intend what he saith, it is but what he saith (tho' falsely) of the *Quakers*, but that would be no more Proof than what *R. P.* says is against the *Quakers*. But *R. P.* saith, if what these Men say be true, then Christ did not die.

Answer. What these Men say is true, and it's also true that Christ died.

But *R. P.* pretends, p. 13. to give a Reason to the contrary, saying, for that could not be the Christ that died.

Answer, It could be and was the Christ that died, or rather rose and revived, see *Rom.* 14. 9.

But *R. P.* proceeds, saying, 'Because that Body could not be in any Man.

Answer. Tho' the Body of Christ that died could not be in any Man, yet Christ is in every Man, as he is the true Light that lighteth every one that cometh into the World; and what *Paul* said to the *Corinthians* is true, *Know ye not how that Jesus Christ is in you, except you be Reprobates?* It is plain he did not intend that the Body of Christ was in every Man except Reprobates; but that Christ was.

But *R. P.* proceeds farther, p. 13. saying, *William Pen* saith, the Body of Christ is not so much as in any Man.

And

And another *Quaker* saith, The true Christ was never seen of Bodily Eyes.

To which *R. P.* Answers, see *1 Cor.* 15. 1, 3, 4, 5, &c. and *John* 9. and saith also, God swore to *David* that of the fruit of his Loyns, according to the flesh, he would raise up Christ to sit upon his Throne; and then saith *R. P.* will they render God guilty of Perjury? it must be so, if Christ be not truly *David's* Seed according to the Flesh.

Answer. Doth the *1 Cor.* 15. 1, 2, 3, 4, 5, &c. prove that the Body of Christ is in every Man, or doth *John* 9. or what *David* said, prove that the Body of Christ (that was according to the Flesh, of the Fruit of *David's* Loyns) was in any one? Or doth the denial of the Body of Christ being in any one render God Perjured? Nay, nay, Oh, what confusion and blindness doth prejudice lead this Man into against the Protestant Christians, called *Quakers* against whom, he nor any of their Adversaries have or can by plain Scripture prove, that they are erroneous in any one Fundamental Article of the Christian Faith, altho' he and others have strained and perverted the Scriptures, and imposed their meanings and interpretations, to render them Erroneous, Blasphemers, Hereticks, and what not that is bad; yet have they fallen short of producing plain Scripture Proof. Yet *R. P.* wickedly insinuates that if we would render God guilty of Perjury, and draws from wrong Premises his false Conclusion for proof, which the Impartial Reader may see are only Proofs of his own Folly and Prejudice.

For, *p.* 14. when he hath Scribled and Quarrelled with *William Pen's* words, and termed him a poor deceived Man. *R. P.* confesseth, if a Person had enjoyment of him, i. e. Christ within, were intended, then indeed it would exclude the Human Nature

from sharing with the Divine Nature in constituting Christ.

Now *W. P.* by saying the Body of Christ is not much as in any one Man, doth not thereby intend to exclude Christ that was born of the Virgin, and was put to death according to the Flesh, from sharing with the Divine Nature in the great Work of Reconciliation.

For if when we were Enemies, we were reconciled unto God by the death of his Son: much more being reconciled, we shall be saved by his Life, Rom. 5. 10.

See also 2 Cor. 5. 18; 19. We nor *William Penn*, cannot nor dare not exclude him by whose death we were reconciled, from sharing with the Divine Nature, by whose Life we are saved. I farther add, that neither the *Quakers*, nor *William Penn* do intend to exclude Christ, the Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand of the Throne of God, who was the first and the last; who said, I am he that liveth and was dead, and behold I am alive for evermore; from sharing with the Divine Nature in the Great Work of Reconciliation.

'And altho' *R. P.* pretends he hath staid the longer upon this Head, to clear up the Foundation of Christianity, and vindicate the Son of God—against his Erroneous Spirit, he hath made but poor work of it, nor shown that he rightly understands the Foundation. For p. 15. he asks a Question, viz. Was the Eternal Word, the Divine Nature of the Lord Jesus, ever dead?

Answer, No.

But he proceeds to say (tho' not to prove) for so he hath words to Charge, he's void of proof, unless his say so be taken for Proof, for he as confidently

dently as falsly saith, notwithstanding the pretence of the setting up of a Spiritual Kingdom, is from their own Confession, as to the Work upon the Heart, no other than the 1st Covenant of Light, which gives no discovery of the Gospel Dispensation, and which a *Mahometan* or *Indian* hath common with them.

Answer. We deny, that ever we made such Confession, that the Light of Christ, which enlighteneth every Man that cometh into the World, which is the Light that we profess, gives no discovery of the Gospel Dispensation.

But contrarywise we affirm, that it is by Christ's Light and Spirit the Gospel Dispensation is discovered, and that it's thereby that God works in and upon the Hearts of all Men in their Day of Visitation, to shew them what is good, and what he requires of them, and to convince them of their Sin, and manifest all things that are reproveable; and to quicken and change their hearts, to regenerate, to lead them into all Truth, and to make known the things of God unto them; to teach them to worship and pray to God, to live to him, and help them to serve him all their days. And we believe that Christ by his Light is sufficient to do all this for *Mahometans*, or *Indians*, and all that receive and believe therein, because all Power is in Heaven and in Earth is given unto him, who is the Light, and he can as well thereby discover to them that Christ hath appeared and suffered for them, as he did by his Spirit shew and foretell he should, and if *Socrates*, *Pythagoras*, and the other socalled Gentiles, experience, compared with the *Quakers* experience, will answer as Face answers Face in a Glass, as *R. P.* saith, yet we may well testify that we do, to the sufficiency of Christ, his Light and Spirit.

spirit, whatever their Confessions were ; but R. P. 15. saith, it is with this difference: *Satan in the poor deluded Quakers sheltering himself under the convictions of the Law, doth by deceitableness seek to rob the Son of God of his Honour, nay of his Person.*

Answer. The *Quakers* are not deluded, neither shelter themselves under the Law, for they believe that by the works of the Law no flesh can be justified, neither do they by deceitableness seek to rob the Son of God of his Honour, nor of his Person.

But as I said before, let R. P. define what he means by his Person, before he farther proceeds to charge the *Quakers* with robbing Christ of his Person. P. 16. But he goes on in Enmity and Ignorance, saying 2dly, *We have this Spiritual Christ or Light in all, bringing in the work of Redemption, not in a way of satisfaction to Divine Justice for sin, but in a way of the first Covenant, obey and live.*

Answer. We do acknowledge that the Work of Redemption is wrought by him that gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of good works ; which he by his Spirit enables them to do that believe in and obey him ; and he brings into the true freedom, from the bondage of Corruption, into the Liberty of the Sons of God ; and where the Spirit of the Lord is, there is Liberty, and the Lord is that Spirit, and it's he by his Spirit and Light in all i. e. Christ the Truth, that makes free, and works the work of Redemption ; and he, as the Apostle saith, that was made Sin for us, and died for us, rose again and revived, and was an acceptable Sacrifice unto the

Father for the Sins of the whole World. And is through Faith and Obedience to him that is the Messenger of the New Covenant, that Life and Salvation is, and he is a Spiritual Christ, and his Light is in all; and if *R. P.* means any other Christ that is not Spiritual, let him tell us; for we know nor own but one Lord Jesus Christ, by whom are all things, and who is a quickning Spirit. And as to what *Robert Barclay* saith, *p. 90* compared with *90*. I find nothing of that kind in *p. 91*. or *90*. But in *p. 134*. are the words he quotes *viz.* 'The Light within takes away all grounds of Despair, in that it gives every one ground of hope and certain assurance that they may be saved; neither doth feed any in security, in that none are certain how soon their Day may expire; and therefore it is a constant incitement and provocation on, and lively encouragement to every Man to forsake evil, and close with that which is good.'

And in *p. 190*. *R. B.* saith, 'As we see that it is not the having the outward Knowledge that doth save, without the inward, so neither doth the want of it, to such to whom God hath made it impossible, who have the inward, bring Condemnation.'

In answer saith *R. P.* to these two Paragraphs I say that the drift of these words turns the work of Redemption quite off, out of the Gospel Channel, and takes down the two main Pillars upon which it stands, without transferring our Sin upon the Lord Jesus Christ, and his Righteousness upon us.

Answer. It's *R. P.*'s great mistake to say the drift of *R. B.*'s words afore quoted, turns the work of Redemption quite out of the Gospel Channel.

channel. For it's evident R. B. and the *Quakers* own the Attonement and Sacrifice of Jesus Christ, and short People as Christ did, to believe in the Light, and teach as he did, *that whosoever believes in him shall not perish, but have everlasting Life*; and affirm the Scriptures do, *that he that hath not the Spirit of Christ, is none of his*; and that it's by the mercy and grace of God that we are saved, through Faith in the Lord Jesus Christ, and by the washing of Regeneration. And the *Quakers* own that Christ gave himself for us, *that he might redeem us from all iniquity*. And is this turning the work of Redemption out of the Gospel Channel, or doth it take down the Pillars on which it stands? Surely no impartial Man, owning the Scriptures, can so judge; nor that any Man can take down the Pillars on which it stands; for the Pillars are God and Christ, which no Man can take down, altho' they may push at, and oppose themselves against them.

But p. 16. R.P. goes on and saith, What ground of hope and certain assurance of Salvation their obedience to the Light, which convinceth of Sin, will afford them, if they could but have a view of their State in the Glass of the holy Law of God deserves their most serious consideration.

Answer. Great ground of Hope, and certain assurance of Salvation have we, by Faith and obedience to Christ the true Light, that convinceth of Sin, because we believe him to be the Author of eternal Salvation to all that obey him; and it's by his Light, and Law, which is the Truth, we have view of our State, and the States of those that oppose the Truth; in which we see R. P. notwithstanding his great conceit of himself, and his

pretence of owning the true Christ, is an opposer of him and his Doctrine, and reviles and misrepresents us that own the true Christ and his Doctrine, which deserves his most serious consideration; that he may come to be so wise as timely to Repent, and not be like the Fool that goes on and is punished; and I pray God he may see his Error, and repent of his folly and enmity against Christ and his Light, for it's no other Light than we profess and believe in but Christ's.

Yet this R. P. Quarrels and nibbles at some words taken out of *William Pen's Christian Quaker* p. 97. viz.

Now nothing can bruise the Head of the Serpent but something that is also internal and Spiritual, as the Serpent is.

Answer. I shall here therefore 1st recommend my Reader to the perusal of the 19th Chapter of *W. P's. Christian Quaker*, wherein he shews that Christ was before he took Flesh, and that his taking it did not constitute him Christ; and shew that the one Seed, Christ, must needs be inward and Spiritual; and then offers some Arguments to prove what he believes and asserts, as to the Spirituality of the true Seed. 1st saying, every thing begets its like, what is simply Natural, produces not a Spiritual being, Material things bring forth Immaterial. 2^{dly}, saith he, It's clear from hence the Serpent is a Spirit. *Now nothing can bruise the Head of the Serpent, but something that is also Internal and Spiritual, as the Serpent is.*

And if R. P. can prove any thing that is Spiritual or Internal can bruise the Serpent's head let him shew what it is, and also produce Chapter and Verse out of the Holy Scriptures to prove what

asserts. For by his opposition it will clearly
 appear that it, or he that bruises the Serpent's
 Head, is neither Internal, nor Spiritual. And a-
 gain he grants it's the true Christ that bruises the
 Serpent's Head, will he then conclude that he is
 not Internal and Spiritual? What blindness hath
 happened to this Man to write after this manner!
 But *R. P.* proceeds, *p. 17.* and saith the Apostle,
 kills him it is by the Death of Christ that Satan's
 power is taken away. But doth the Apostle tell
 him that he that took upon him the Seed of *Abra-*
ham, is not Internal and Spiritual? Again, let
P. consider, Was not Christ Internal and Spirit-
 ual, that prepared or consecrated the new and li-
 ving way thro' the Vale, that is to say his Flesh?
 And would it not be strange Doctrine to assert that
 Christ is not Internal and Spiritual? Or will *R. P.*
 divide Christ, contrary to what the Apostle taught,
 and then confidently call *W. P.*'s Reasoning blind,
 and as opposite to Faith, as Light is to Darkness?
 When it's his opposition that's blind, and as op-
 posite to true Faith, as Light is to Darkness. To
 oppose what *W. P.* saith, *viz. Nothing can bruise*
the Head of the Serpent, but something that is Internal
and Spiritual: But if *R. P.* can prove that the Seed
 that bruises the Serpent's Head is not Internal and
 Spiritual, let him, and if not, ought he not to
 confess his Fault, and repent of his Folly. But
P. proceeds, *p. 17.* saying, 'This Spiritual Christ
 placeth our acceptance with God, not upon a Me-
 diator without us, but an interceeding Spirit
 within.

Answer. This is a great, if not a Blasphemous Re-
 flection upon Christ who is Spiritual, even the
 Word from Heaven, the one quickening Spirit; and

we are not ashamed to acknowledge we place our acceptance with God upon our being in Christ who also is in us, as he in his Prayer to the Father saith, and the holy Apostle taught; and yet we own the one Mediator betwixt God and Man, the Man Christ Jesus, who maketh intercession for Man in Heaven without us, and is our Advocate with the Father, and whose Spirit it self maketh intercession for us with sighs and groans within us, that cannot be uttered, see *Gal. 4.* and what *W. P.'s. Christian Quaker*, p. 10. stands unconfuted; for indeed it's undeniable true; and let *R. P.* if he is so conceited to think he can by Scripture Authority, confute *W. P.* say it, for it is not sufficient for him to say in Answer thereto as he doth, that the Mediatorship of the Lord Jesus Christ is invaded by a Lying Spirit for his so saying, is no proof, but doth certainly proceed from a Lying Spirit: For he grants, p. 11. (after his quarreling at us, and our Spiritual Christ as his Phrase is) that it's through him (both Jew and Gentile) have access by one Spirit unto the Father, and that those that come to him shall be saved to the **uttermost**; and a greater Salvation or state of Perfection none need to desire. But *R. P.* p. 19. is still offended, and pretends to compare *W. P.'s. Spiritual Christ* with the true Christ, saying *W. P.'s. Christ* is a Spirit within, *W. P.'s. Christ* is already come.

Answer. Is then *R. P.'s. Christ* not Spiritual within, nor yet come, for his Charge implor'd so?

P. 20. R. P. saith, 'A Christ within set up to oppose a Christ without, and to bear away the Ensigns of Honour due to the true Saviour.

Answer.

Answer. Is not R. P. hereby seeking to divide
 Christ, or to insinuate as if there were two
 Christs, and all to take occasion to slander and
 represent the poor *Quakers*, whom he calls de-
 ceived; and is this the way to recover them? Well
 R. P. and all know, we own him that was
 before Christ before he was manifest in the Flesh,
 whose Day *Abraham* saw and rejoiced in, and
 who was before *Abraham*, and yet of the Seed of
Abraham according to the Flesh, even that Jesus
 mentioned by the Apostle, *Acts* 2. 33. and that
 Christ that was born of the Virgin, of whom it's
 said, *This day is born to us a Saviour, Christ, the Lord*
 and this is not as R. P. falsely saith, to bear
 away the Ensigns of Honour due to the true Savi-
 our.

And altho' R. P. falsely saith, we do not mean what
 we say, and that whatever Confessions we make
 towards Gospel Truths, in agreeing with other
 Christians, it is but a blind or cover to keep those
 conclusions we are carried away withal from being
 discovered; which is as great an untruth as can
 be spoken, and shews his prejudice. Yet doth
 this Man Labour to clear himself from sucking in
 some prejudice; but I doubt not but the Impar-
 tial that will examine our Doctrines, read our
 Books, and try our Doctrines by the holy Scrip-
 tures, will find that it's our Lot, like the Ministers
 of Christ, and the Primitive Christians, to be account-
 ed Deceivers, and to have our Doctrines render'd
 erroneous, and our way Heresie, altho' we are
 true Believers, our Doctrines sound, and our way
 the same with that of the God of our Fathers, and
 agreeable to the Holy Scriptures, which we truly
 own and highly value above all other Books, what-

ever our Adversaries say against us; and therefore we doubt not but as the Lord hath made us his, and hath hitherto preserved us in the Faith and Patience of the Lamb of God, he will through him make us Victorious, yea more than Conquerors, through him that hath loved us, and died for us; through whom we do humbly return unto God all Glory, Honour, Praise and Thanksgiving, by the help of his Holy Spirit, for he is worthy, worthy, worthy, for ever and ever; saith my Soul, who am a Lover of all Men, tho' in scorn called a *Quaker*. I am fully perswaded the Lord in his due time will sweep away the refuge of Lyes, and make his Zion, Church and People, an Eternal Excellency, and the praise of the whole Earth, and no Weapon formed against them shall prosper, Isa. 54. 17. and every Tongue that riseth up in Judgment will be confound; and put to silence the Lying Tongue that speaketh grievous things proudly and contemptuously against his Righteous ones, Psal. 31. 18. whose Righteousness is of him, as saith the Lord.

But R. P. in his Postscript, p. 21. begins thus, saying, No Errors are more dangerous, than to deny the Lord that bought us, and they that hold them, are guilty of Heresie, and bring upon themselves swift destruction.

Answer, True, but the *Quakers* do not so. He also mentions the Errors of the Socinians, Arians, and of *Matthew Coffin*, and of *Eutichianus*; and then he comes to mention us thus; The *Quakers* say that Christ is the Light which is in all Men.

Answer. We do say that Christ the Word is both the Light and Life, yea the Light of Men, and Lighteth every Man that cometh into the World.

R. P.

R. P. Saith, It's evident that we deny the true Christ.

Answer. It's evident that he belyes us, unless he will dare to deny that the Word is the true Christ, contrary to what the Apostle saith, *Acts* 10. 5, 6, 8.

R. P. saith, Whilst we pretend to own him to be the Christ who died on the Cross, we mean no such matter.

Answer. We own he was Christ that died upon the Cross, according to the Scripture; and R. P. grants the Divine Nature died not. For saith he, *We do not say the Divine Nature died, that was impossible, yet it is true that Christ died*

And so say and so mean we, notwithstanding that notorious false Charge of R. P. who saith as above; and is so presumptuous as to pretend to tell our meaning, contrary to his express words, as if he knew it better than we.

But R. P. grants, he that died was the Son of God, because his Human and Divine Nature make but one Christ, and adds, We do not say the Divine Nature died, that was impossible; very well, but if I should argue against R. P. as he doth against the *Quakers*, I might charge him with denying that Christ died, because he denies that the Divine Nature died; for if the Divine and Human Nature make but one Christ, as he grants; and therefore he that denies the Divine Nature died, denies that Christ died.

And I may as well ask R. P. whether the Divine Nature was conceived and born of the Virgin, crucified, dead, buried, and raised again, as R. P. to ask such Questions of the Light within, which is his Divine Nature.

And

And then add (as R. P. doth, All this is affirmed in the Holy Scriptures of the Christ of God and therefore R. P's. Christ, is none of God's Christ.

Because R. P. saith, The Human and Divine Nature make but one Christ, and that it's impossible for the Divine Nature to die; so he that was born and conceived of the Virgin, crucified, buried, and raised again, was not the one true Christ, because he died, according to R. P. This I write to shew his Folly, and false way of arguing against us; notwithstanding the Slander cast upon us by him, of denying the Lord that bought us, and being guilty of other Heresies nay of Idolatry and Blasphemy.

He goes on in the remainder of his Postscript to mention over again the false Charges he has given against us, with respect to Christ's Satisfaction, Righteousness, and absolute Justification. Christ being an Offering for Sin; which things we have briefly Answered before, and many of our Friends largely, and Scripturally, as may be seen in *William Pen's* and *George Whitehead's Christian Quaker*, and *R. Barclay's Works*, and many other of our Books, as *Samuel Fisher*, &c.

But there are Three Notorious Falshoods mentioned in his *Postscript*, which I shall take some notice of that is,

1. His saying we justify the Jews in Charging our Lord with Blasphemy, for saying he was the Son of God.
2. That we give Spiritual Worship or Divine Adoration due to God, only to a meer Creature.
3. That we give no Divine Worship to Jesus the Son of Mary.

Go to the 1st, We do not Justifie but Condemn
 Go Jews, who Charged our Lord Jesus Christ
 in Blasphemy, for saying he was the Son of
 Divine; for we own him to be so, and also God
 impo all, blessed for ever; and Charge R. P. to
 that was a false Accuser.

2. We deny that we give Spiritual Worship or
 Divine Adoration due to God only, to a mere
 to Creature; yet we own we worship God in the
 way spirit, and give Divine Adoration, as is his due,
 to him through Jesus Christ, but not to any
 Creature.

3. We do give Divine Worship to him whom
 the Angels Worship, that Word that took
 flesh, and according thereto was the Son of Ma-
 but declared to be the Son of God; with
 power, according to the Spirit of Holiness; by the
 resurrection from the dead, *Rom. I. 4.*

And I greatly desire that all that profess Faith
 in God, and our Lord Jesus Christ, and that own
 the Three that bear Record in Heaven, might
 come seriously to consider, that it would more
 abundantly tend to their Peace and Comfort here,
 and their Felicity and Glory hereafter, to be hear-
 ily concerned to discharge their Duty to God
 that made them, and to answer his great Love in
 sending his Son into the World to die for them,
 that by or in himself he might reconcile them
 unto himself.

As also we prize the great Mercy of God to
 them, in pouring forth his Holy Spirit upon
 them, and causing his Grace and Truth that
 came by Jesus Christ, to come to them, and ap-
 pear to all Men. Therefore I say, it would be
 abundantly more to their Benefit, if they would

not

not only Profess Faith, but really receive Faith that was once delivered unto the Saints, which God calls upon all Men every where come unto, and receive the Spirit of Christ, and wait upon God therein, to know the Work of Sanctification to be wrought in them thereby, and to apply their Hearts to, and learn of the grace of God, that so the Holy Profession of Christian Religion, of which our Lord Jesus Christ is the High-Priest and Apostle, might be Answer'd by all the Professors thereof, by a Life of Holiness and Righteousness agreeable thereto, and that all ought to manifest themselves to the Disciples of Christ, by their true Love one to another. This, this I say, would more clearly demonstrate every Professor of the Christian Religion, to be a real Follower of Christ, that Jesus said, *If ye Love me, keep my Commandments*; than to fallily to accuse an Innocent People, as R. P. do, that are quiet in the Land, and are concerned well doing to put to silence the Ignorance of Foolish Men, and are found in all the Fundamental Doctrines of the Christian Religion, however misrepresented, and fallily accused by their Adversaries, who, were they more Honest and Ingenuous than R. P. would not only acknowledge that the Truths laid down in their Books or Confessions, are in Scripture words; and that if the mind of the Spirit of God in them were duly kept unto, there would be **no need** of Charging them with Error and Blasphemy; but they would confess the mind of the Spirit is kept unto, and that there is no need to Charge them with Error and Blasphemy. Without proving the contrary to the Scriptures, or the mind of the Spirit

spirit of God which he grants to be in them,
 we Quarrels and misrepresents us; altho' we often
 have according to Scripture declared and publish'd
 our Christian Belief, and proved the Doctrines
 thereof, to be agreeable thereto, as may be seen in
 many of our Books, yet by uncharitableness cur-
 ailing, perverting, straining, misrepresenting,
 and asserting we do not mean or intend what we
 write; we are abused, slandered bespattered, and
 misrepresented, from the vain conceivings of Ig-
 norant and Malicious Men, and called Hereticks,
 Deceivers, and Blasphemers, and what not that
 is evil. But if they were in a true Christian Spi-
 rit, and sought more our Reformation than Defa-
 mation or Destruction, they would in Charity,
 and by sound Arguments and Scripture Proofs,
 endeavour to convince us, rather than wilfully re-
 proach us in a malicious manner, and thereby
 they would manifest themselves more Christian.
 Howbeit, we do in all sincerity pray the Lord
 may forgive them, and open their Eyes to see,
 and incline their Hearts by his Spirit, to follow
 those things that makes for their Soul's peace,
 before they are hid from their Eyes; for altho'
 we are concerned to detect our Adversaries, and
 to wipe off the Dirt they cast upon us, we have
 nothing but good will to all: for the Tenure of
 our Gospel is, and the end and tendency of our
 Labour therein is, to give glory to God on high,
 and bring all to know Peace with him on Earth,
 and to have good will to all Men. And as I hin-
 ted in the beginning, that I should reserve R. P's.
 third Quotation to the last, tho' he refers to it, to
 shew how plausibly we cover deceit; yet it is a
 plain and firm Truth, which he hath not, nor
 can

can detect ; and is as applicable to him, as those
 Priests it was writ unto. viz. "For do they
 "not of malice rail upon the Truths of God's
 "Word, manifestly perceived, and as Enemies
 "thereunto, Persecute the same, in charging so
 "many Blasphemies upon the Light within ? for
 "the Light within is Christ, and Christ is the
 "Truth of God's Word, the Way, the Truth,
 "and the Life, *John* 14. 6. the Word that was
 "in the Beginning with God, and was God, the
 "sum and substance of the Gospel, and that
 "which the Holy Scriptures give Testimony of,
 "and we Believe and Teach.

F I N I S.

E R R A T A

Page 6. line 13. for hereon read herein. p. 8. l. 12. for they
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